



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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FROM THE RECORDER AND TELEGRAPH.

WORCESTER PRIZE ESSAY,  
ON INTEMPERANCE,

*which received the prize at Williams College in 1825; by the Rev. CYRUS YALE of New-Hartford, Conn.*

Were some Howard to make the tour of our world, and take the gauge of each form of human misery, among the evils of the first magnitude would be found an intemperate use of intoxicating substances.

Other prominent evils are confined to particular spheres. Despotism swings his iron rod over some nations only. Limited in their extent are the horrors of slavery and war,—the shock of earthquakes and volcanoes. But intemperance has gone up on the breadth of the earth, a pestilence in darkness, a destruction at noon day. What community, from nations of the highest intellectual and moral culture down to savage tribes, has been exempt from its assault? Whether true or false the opinion that it generally prevails most among people least cultivated and in the higher latitudes, the fact of its existence in every variety of temperature and under every form of society is past question. We find it not only in every section of the earth, but in persons of all ages and of either sex. Under its withering influence youth loses its vivacity, manhood its strength, and age its wisdom. If in females it is less frequent, as it is more offensive, yet even here it aspires to something more than a conquest over the shameless class. Sometimes it succeeds in fixing an indelible stain on characters before unexceptionable. It destroys the loveliness of the wife and mother; it banquets on beauty and even on titled blood. Nor from any condition in life is the intruder debarred.—Could it be confined to the camp or the brothel, could it even be kept from the fairest portions of the earth, its havoc would be less deplorable. But no class of society is too high to escape its attack. The rich and the poor, the learned and the ignorant, men of station, no less than the lowest menial, are numbered among its victims. It meets you in the street, clad in rags, supporting its measured step with a crutch, and clamorous for charity. It is found in the poor-house, living on the hard earnings of others. In the prison you may see its "moping melancholy,"—in the grated retreat for the insane, its frenzied eye and frantic gesture. In many a chamber of distress it gives to sickness its keenest pang, and to death its severest sting. On the military parade you find it reeling and cursing and quarreling; in the village

tavern you see it bloating the face of the ruby landlord, and transforming into town paupers his noisy guests. You find it with gleeful looks under the rustling sails of commerce, and with buoyant spirits in the march of battle. In the workshop it causes the sound of the hammer to cease; on the farm it prostrates fences, disfigures buildings, and fixes the very brutes in staring amazement at the unnatural movements of their master. Slow and limping is its step in the splendid palace; disgusting its features in the hall of legislation. On the bench it sometimes holds with tremulous hand the unequal scales of justice. It shows a vacant eye through the casement of wealth; it is seen behind the counter uttering witless sayings and making wrong charges.

Less frequently it meets you in the portico of science and in the study of the divine. Like the frogs of Egypt it infests and pollutes every place.

And the warfare of the enemy is no less cruel than extensive. If we hear not the war-hoop, nor see families at midnight rushing through the flames of their dwellings, yet we hear the loud threats and stamps of husbands and fathers, and the shrieks of children and fleeing wives. If we see not the painted warrior binding his captive to the tree, and rioting on his groans, yet we see the demon seizing its victims, pulling out his eyes, applying keen torture to every nerve, marching him degraded through the streets amidst the groans of friends, and the pity of enemies, and at last casting him, in a fit of intoxication, upon the blazing hearth and leaving him there to die.

But the enemy, however wide his range and inhuman in his mode of warfare, becomes yet more formidable by his artifice. Does the extent of his success awaken surprise? The conquered, with few exceptions, were taken by stratagem. Many and insidious are the arts by which he triumphs. Sometimes he spreads his toils along the walks of pleasure, at other times in the mait of business. With siren voice he charms the reluctant captive within his grasp, or like the concealed monster of the Nile, seizes his unsuspecting victim. The Norwegian vortex furnishes a fit comparison. The current which forms the outer circle is scarcely discernible. As the circles gradually approach the centre, the force of the current increases. Persons sailing on the border of the eddy, may by a slight effort escape; but if, apprehending no danger, they suffer themselves to be drawn forward, their motion and their perils increase every instant, and soon they are plunged with resistless force into the roaring whirlpool. Just so in respect to intemperance. At the commencement of real danger, the escape is easy, but the victim feels safe.

He does not believe himself in the outer circle of the vortex, his motion is so very gradual. Others he sees in advance of him; some whirling very swiftly near the fatal centre, for whom his joints tremble; and as they sink from his eye into the bottomless gulph his flesh quivers on his bones. Still for himself he feels no apprehension. Every day augments the difficulty of escape, but the increase of motion and of danger is too slight to excite alarm. In this manner he is drawn nearer and nearer to the abyss, yet at every stage he cries peace and safety, and rejects the admonitions of friends, till at no distant period he adds another to the long list of self-destroyers. Such, a few years since, was the course of an unhappy youth belonging to a family of wealth and respectability in New-England. To the partial heart of parental tenderness, the high promise of his early years excited many a throb of delight. At a suitable age he entered college. Alike free from the pressure of want, and the pride of wealth, amiable in disposition, in manners refined, and of good parts, his prospects were truly enviable. But the circle of young men in his native town, with whom he associated in vacations, were characterized by habits of dissipation. On his return to college, he would often describe, and not always in a tone of abhorrence, chilling scenes of revelry which had passed under his eye. Yet till the last year of his academic course his fellow students did not begin to tremble for his safety. A classmate was then requested to state to him the apprehensions entertained of his danger, and to entreat him to take seasonable alarm. He received the message less in anger than surprise. In his usual suavity of manner, yet in a tone of unwonted firmness, he made this reply: "I thank my friends for the interest they take in my welfare, but their fears are groundless. I love the social glass, nor will I deny that in company I sometimes get a little flustered with wine. But I know my own strength. I never keep spirits in my room. Until I have a relish for the solitary dram I shall feel safe." He was told that to this false security the insidious foe might owe his triumph; and the interview was closed with an admonition to consider that he was now on the treacherous spot whence thousands, through the same confidence of safety, had been precipitated down the precipice. In his travels, the summer after he was graduated, he called on this classmate. He complained of pain in the head, want of appetite, and a high degree of lassitude. His nervous system was not a little deranged; his eyes were red and watery; his whole appearance such as left no doubt of his progress in the path to ruin. His friend ventured to suggest a delicate hint as to the probable cause of his indisposition, and in terms very affectionate recommended entire and immediate abstinence. The unhappy youth, who for the moment seemed not quite insensible of his danger, promised compliance. The next year this friend passed through the place of his residence, and learned the harrowing fact, that, having given himself up to his cups, he no longer was admitted to respectable society. Soon after, this late idol of his parents, who had been nursed in the lap of affluence, who had enjoyed the advantages of a liberal education, and moved in the very first circles of influence and fashion, was seen a wanderer far away from the paternal roof, drunken, filthy, penniless, soliciting

of one who knew him in his better days means to hasten the completion of his ruin. His friend saw him no more. In a remote part of the country, a poor vagrant, before he had lived out half his days, he found a grave. He died unlamented. This touching fact is only one of many which might be brought to illustrate the insidious manner in which strong drink obtains its conquest over thousands.

And now, for an evil so extensive, so shocking, so insidious, is there no remedy? Must the sober part of community stand in motionless despair and see the enemy urge on the work of destruction, alike unsparing of person, property, and good name, and no less hostile to the church of Christ, and civil society, than to the morals and peace of families? And must they stand too and take no measures in self-defence, when the common foe may, ere they are aware, lay themselves low and drag their dearest friends into captivity? Something can be done, and something must be done.

1. The friends of reform can regulate by fixed rules, their own use of spirituous liquors. As no class in society has entirely escaped the vice of intemperance, and as this, like other vices, obtains an ascendancy by slow and imperceptible degrees, all persons however temperate should be aware of their exposure and take early measures of precaution. The man who now entirely abstains from ardent spirits, except by order of his physician, may, for some slight reason, commence a sparing and occasional use of them. For an additional reason equally trivial he may soon taste them oftener and in greater quantity. In the end he may die in a fit of intoxication. Hence the necessity of regulating the practice by fixed rules. What these rules are to be, each person must decide for himself, under a deep sense of personal danger, and with reference to the demands of health alone, and not to the gratification of appetite. If the opinion of eminent physicians is entitled to respect, people in the vigor of life and health require no spirits of any kind. Against a daily use of them, in quantity however small, special caution should be taken. Even as a medicine, the hour of taking them may well be varied to avoid the formation of a habit. To perceive the importance of this remark we need only advert to the fact, that the appetite for strong drink usually returns in its strength only in certain places or at stated intervals. With some it returns regularly on entering a tavern, or while doing a neighbor some gratuitous service; with others its return is periodical, either in a particular season of the year, or on the Sabbath, or at set times each day. The safest course for temperate people therefore is entire abstinence. Yet if in the midst of all the ruin which intemperance has spread, a person is convinced that he ought not to refuse this gift of heaven altogether, let him be careful to err rather on the side of safety than of danger; and especially let him fear to taste at stated hours of the day.

2. The friends of reform can by fixed rules withhold spirituous liquors from others. In cases not a few, their duty is plain. To give it to persons in a state of partial intoxication, is opposed no less to humanity than to moral principle.—From notorious drunkards, when they chance to be sober, it should be withheld. This may keep them sober, give them time for reflection, and possibly produce the first step towards a reformation. From those also who occupy a middle place be-



tween strict temperance and gross intemperance, the maddening liquor should be withheld. For such are on the direct road to ruin, and every drop urges them forward. From children also should the delicious poison be withheld. "I have once known, (says Dr. Rush.) drunkenness to descend from a father to four out of five of his children." Yet parents who abhor this vice do not sufficiently guard their children against it. To the dear objects of their affection they present the palatable beverage, and early form in them an appetite which may prove their ruin. Ah, misguided parent, is it not sufficient to let your dear child grow up in a world of temptation and misery? Is it not sufficient to leave the seeds of corruption to their spontaneous growth? Must his best friend begin the work of destruction? Stay, fond parent, and weigh the possible consequences of this false tenderness. At a future day, when this pleasant child shall have grown to manhood—when through long indulgence his appetite shall have become insatiable—when, in spite of tears and entreaties, he shall abuse and desert his rising family and his aged parents; then this reflection may prove the very bitterest ingredient in your cup of sorrow;—I myself first brought to his lips the fascinating poison; I taught him to love it before he knew to choose the good or refuse the evil. But for me my son might now have been virtuous and happy, and a blessing to his friends.

And should not the friends of reform withhold spirituous liquor from the social circle? Some families of the first influence and worth have formed the resolution, as noble and courageous, as it is christian and humane, no longer on this point to sacrifice conscience to custom. If any have fears that such a course may put in question their hospitality or good breeding, they are respectfully invited to inquire whether it is morally right to lay before their guests a temptation of such ruinous tendency,—whether in regard to the younger guests especially, and those known to drink deeply, the accustomed glass can be passed in entire consistency with the requisitions *to love our neighbor as ourselves, to do good to all men, and to abstain from all appearance of evil.*

There is another serious question. To what extent ought the friends of reform to withhold spirits from laborers? In certain cases, doubtless a moderate quantity may be useful. "*Give strong drink unto him that is ready to perish.*" This rule seems to suggest the propriety of giving it, not so much to enable one to make efforts or endure hardship, as to restore from the effects of extreme temperature or fatigue. Among laborers some have little relish for strong drink, and others are already on the perilous road. If we give it to the latter we nourish an appetite already too strong and daily increasing; if we give it to the former we take the direct method to create an appetite in them. Without it many persons have labored hard and remained healthy. Was not this the fact with our fathers when they cleared the howling wilderness to prepare for their descendants a pleasant habitation? As a substitute for this fruitful source of human misery, beer, milk, sweetened water, and other palatable and nutritious drinks, have been recommended and often used.

3. The friends of reform may employ a man of proper qualifications, who shall make it the business of his life to oppose the common enemy.

The efforts of individuals and of societies to keep the foe in check, have been attended with some success. Through a want of co-operation and system, however, the success has been incomplete. What better auxiliary can be found than the one now proposed? An agent would make this business his sole care, and would bring to it his daily and nightly thoughts and prayers, and energy of mind and body. He would write, and talk, and preach, and prevail on others to do the same. He would find a place for the subject in all the religious publications of the day, and even in common newspapers; he would infuse his spirit into books published for the use of Sabbath and common schools. Is "a firm reliance on God for ultimate success" important? "Should measures be adopted to fix the public eye on the magnitude of the evil, and to raise the public sentiment to a proper elevation on the subject?" "Should the causes of intemperance, proximate and remote, be detected and contravened?" "Should the means by which drunkards have been sometimes reclaimed be pursued to greater extent and with untiring perseverance?" And is it important, too, that the friends of reform should unite in the adoption of rules in regard to their own use of strong drink, and in reference to giving it to others? In what better way can all these ends be accomplished than by the appointment of a benevolent and skilful agent? In other great schemes of benevolence this course has been pursued with triumphant success; and why may it not be here? Is not the field of labour sufficiently wide for the enterprise of some young Mills, who, with becoming humility, intends his influence shall be felt in both hemispheres. A few have made some slight attempts to rally in defence of the common safety. These, in here and there a skirmish, have given the foe just sufficient annoyance to lash him up to greater fury and inspire him with contempt for the puny assailants. To arrest his course the friends of humanity, government, morals, and religion must turn out in a mass. But a general is wanted to collect the raw troops into one phalanx, to establish discipline, to awaken courage and enthusiasm, and to lead them to the onset. And is there no ardent Fayette for whom this rare field of usefulness and glory presents an inviting aspect? But how shall this moral hero, without a princely fortune, support the expense? Cannot some Thornton be found to bid him go forward? Or may not the societies for the suppression of intemperance, either separately or in union, supply the requisite funds? Or is not the evil of sufficient magnitude to warrant the formation of a national society for its suppression? The few societies in existence among us might with much propriety take the lead and invite the co-operation of the friends of the measure in every section of the Union. Or some of the more able missionary societies might take into their employ a suitable man and direct him to single out and encounter this enemy of God and man. Nor does it require the gift of prophecy to foresee that this man would do more towards demolishing the kingdom of darkness than almost any of his brethren. Or let females, a portion of community characterized by their readiness to promote every benevolent object, and unhappily doomed to have their full share of suffering from the intemperance of others, form a society in New-York or Boston for the sole purpose of supporting

an agent in this field of usefulness ; whose duty it shall be, among other things, to form auxiliary societies in the principal towns of our country. And if this respectable and truly benevolent body should prove themselves as much alive to their own good as they have often been to the good of others, the proud Philistine would surely fall before their youthful David.

Were it proper to make a direct address to ladies of benevolence and wealth, it might be couched in terms like these.

Wives, mothers, daughters, our hearts feel a thrill of delight when the tear stands in your eye for the widows and orphans of India. We love those finer sensibilities which bring you into the cottages of the poor, and around the beds of the sick, laden with articles for their relief. Go on and prosper in your benevolent course. But may we not invite a portion of your attention to a subject nearer home ? As your own souls you love your husbands, your sons, your fathers. You are now happy in their society. But an enemy lurks in the neighbourhood who has power to transform them into cruel tyrants. This enemy has spoiled the happiness of many a domestic circle. Under his influence, husbands the most kind, sons the most dutiful, fathers the most affectionate, have learned to torture their dearest relatives. And are you not desirous to take measures to secure yourselves against this dreadful evil, and to secure these friends of yours against an evil still more dreadful ? Will you not employ a person to watch night and day the movements of the enemy ? to guard your dwellings and sound the alarm at his approach ? to ferret him out of his lurking places, and drive him from your neighbourhood and from the goodly land of your fathers' sepulchres ?

Friends of religion, friends of morals, friends of civil society, friends of humanity, will you not unite your funds, your counsel, and your prayers, to expel this baleful enemy of all that is soothing in friendship, all that is lovely in character, all that is cheering in hope.\*

#### PHILOTEMPERANTIA.

\* The examiners wish to have it understood that they are not responsible for the soundness of all the arguments, or the correctness of all the sentiments, or the expediency of all the measures proposed, in these prize essays, as they are published from year to year.

### MADAGASCAR.

*Painful Affliction and Death of Rev. John Jeffreys, Missionary at Madagascar, and of his Daughter. Extract of a Letter from Mrs. Jeffreys, dated Port Louis, Isle of France, July 30th, 1825.*

It is with feelings of no common nature that I sit down at this time to address these few lines to you. From a letter written by my dear husband in March last, you would find that, on account of my ill health, it was his intention, as soon as the season permitted, to bring me to Mauritius for medical help. My illness continuing, we left Ambatoumanga for this purpose, June 4th, and arrived in safety and comfort at Tamatave, Friday, June 17th, where we continued till the following Tuesday, when we embarked for the Isle of France ; my dear husband and children all apparently in good health, myself very weak from an

illness of six months. It was in a vessel that traded for cattle, which indeed is the only kind to be met with, where we found most miserable accommodations ; no other place to sleep in than the hold, close to the bullocks ; our mattress on some sacks of rice—a most wretched place, indeed, it so appeared to me at first sight ; but, alas ! my dear Sir, little did I then think that it was to prove a place of such deep and complicated suffering to me. We met with a very tedious voyage, being nearly a month, and it is often performed in ten days ; but that God who “holds the wind in his hand,” and had the ocean at his command, for some wise purpose, no doubt, though at present to me mysterious and unknown, withheld from us a favourable gale, and called me to drink deeply of the cup of suffering.

#### *Sickness and Death of their eldest Daughter at Sea.*

On Thursday, June 30th, our eldest daughter Elizabeth was taken ill,—not so ill, however, but she was able to be on deck the whole of that day ; we gave her medicine, but without effect. On the following morning, Friday, she was so much worse, that she was not able to say any thing more than yes and no, and unable to raise her hand to her mouth ;—she had caught the *Malagash fever*. About six the same evening, my much-beloved husband was attacked with wild delirium ; previously to this he had taken medicine, which had acted very well, but the seeds of this fever were latent, and not being able to get the proper means, it was of no avail. About eleven o'clock the same night, Friday, our dear child breathed her last, (down in this horrid place, on board a French vessel, without a friend, all Catholics,) my dear partner still insensible—three dear babes sleeping around him ;—in the depth of night, I was called to give her up without being able to ascertain from her, in any way, what she felt at the idea of quitting time for eternity. Oh, my dear Sir, my mind was in an agony of grief ; but thus depressed, as well as I was able, I addressed myself to that God, who is always present, and who has said, “Call upon me in the day of trouble,” &c. On the following morning the body of our dear child was committed to its watery grave.

My dear husband continued in a state of torpor during the whole of Saturday. The next day and Monday he was more collected ; but at present it is out of my power to give a correct detail of his last moments, as I have but short notice of this opportunity of sending to England, and hoping to leave here for that in about twenty days. Suffice it to say, at present, my dear Sir, that about seven o'clock, Monday evening, July 4th, in this same horrid place, I was called to behold the affectionate, tender partner of my life quit this vale of sorrow, (and to him it had indeed been a scene of trial,) for a land where these are unknown. Whilst I can but rejoice at the blissful exchange of worlds which he has made, my soul mourns his loss.

#### *Distressing Circumstances of Mrs. Jeffreys.*

My dear Sir, I have lost an affectionate husband, a wise counsellor and guide, and my dear children, a fond, indulgent father. Thus am I left a bereaved widow, with three children, and in prospect of becoming a mother again to a fatherless babe, and my health in a very delicate precarious state, my complaint being an affection



of the liver; it has been increased by accumulated sorrow, and the medical man who now attends me, assures me that it is of the greatest moment that I strive against overmuch sorrow. Oh! my dear Sir, allow me to entreat an interest in your prayers, and that of all the Directors, that I may be supported and comforted by that God who has promised to be the father of the fatherless, and the husband of the widow; above all, pray that my deep afflictions may be sanctified to the fitting and preparing me to join my lamented and beloved partner in that world of bliss to which he has gone.

Mr. Le Brun, at my request, improved the death of my dear husband last Wednesday evening to a very respectable congregation, from Isaiah lvii. 1, 2, a portion I fixed upon myself, thinking it applicable to the circumstances in which my beloved partner had been removed.

I must now again request an interest in your prayers; and with my feeble but ardent ones for you and all the Directors and friends, I beg leave to subscribe myself,

Your indebted and deeply afflicted

(Signed) KETURAH JEFFREYS.

#### MACKINAW MISSION.

*Extract of a letter from Miss Osmer, of the Mission family, to a lady in the village of Utica, dated Mackinaw, Nov. 20th, 1825.*

"You requested me to give you some account of our school. I think if you were to see it, you would say with me that it was truly interesting. I was never engaged in one more so. But a little more than a year since, I arrived here and most of these dear children were then ignorant of the blessed Bible, and its precious contents. Many of them could not speak a word of English;—now some of them read intelligibly in the Testament and English Reader. Some have committed the whole book of Matthew, others, different portions of Scripture, the historical part of Emerson's Catechism, and other Biblical Questions. Is it not enough to stop the mouths of gainsayers, who assert that Indians cannot learn? We have abundant evidence that they can and do learn.

"Our schools are at present large and flourishing; the scholars are a hundred and twelve in number. Seventy-seven of these belong to our family; about fifty to the female school, which I resigned to Miss Cook, two weeks after her arrival; and I did this the more cheerfully, as I considered that her superior qualifications would be of special benefit to the dear children of my charge.

"The girls, twenty-five in number—are still under my care, when out of school. They are learning to knit and sew, and to do various other kinds of labour about house. Twelve of them take their turn in the kitchen and in the wash room, a week alternately. They are from four to sixteen years of age; the four eldest are quite interested on religious subjects. The conversion of one of them you have undoubtedly noticed in the Register.—She is indeed an interesting girl: not perfect, but as much so, as you could expect from one reared in the wilderness. She often says, "Oh, how I want to have the poor Indians hear what I do; if they could, they would believe; but they know nothing." I asked her one day if she thought she should ever wish to return to the Indian country.

She replied, "I think, if it appeared to be duty, that I should be willing to go." I asked, if missionaries should ever be sent to that part of the country, if she would be any more willing to go. "O, yes!" said she, with much expression in her countenance, "I would like to go then." Oh, if I ever enjoyed the society of Christians, I think I can say that my soul has taken sweet delight in the company of these dear Indian converts.—Never shall I forget the evening, when after a little season of prayer among the sisters, this dear girl confessed that Jesus was precious to her soul. No, I have it still in sweet remembrance—bless the Lord, O my soul.

"As Mary, (the one of whom I have been speaking,) is my interpreter, I gave her the parable of the wheat and tares to communicate to the other three girls, who can neither read, nor understand English; and requested them to think upon it, and give me their opinion the next evening. I then commenced with asking one of them what she thought of the good seed. She said she thought it meant "good people." Another, what she thought of the field: she answered very readily, "the Earth." Another, the bad seed: she said, "the devil." What was meant by the harvest: "the end of the world." Who are the reapers: "they are good people that live above." Fearing that I did not understand her, I asked her a second time; she answered, "they are good people that live with God, and that have wings." I was struck with this; and thought she must have had some information on the parable: but she said she had not heard any thing, but she "had seen a representation of these people in the picture-book, and she thought it must be these, that would come at the end of the world." At another time they gave very clear ideas upon the parable of the Sower. When our young convert was asked what she thought of the seed that brought forth a hundred fold, she said that she had lain awake a long time thinking about it, and had concluded that those who bring forth a hundred fold, must have the most grace in their hearts. I never saw any children give better attention to religious instruction. I have seen them, while relating to them some scripture history, set with their eyes rivetted on those who read and explained to them. O, will christians pray not only for these dear children, that they may be brought into the kingdom of the dear Redeemer, but for those that still "sit in the region and shadow of death."

"These children are also fond of work, which is very much doubted among many of our good eastern people. I can say of those under our care, that most of them would rather work than play. The present number in our family is just one hundred; so that you may judge that we have our hands, heads and hearts full. We have until lately been subjected to great inconveniences, being obliged to occupy two houses. But we thought it better to move into our new buildings, though they are in quite an unfinished state. We came into them on the 10th, and on the 15th, they were solemnly set apart for God, as his temple for divine worship, and an Asylum for the wretched and ignorant wanderers of the wilderness. O will you not pray my dear friend, and engage others to pray, that this may be the Dwelling of Jehovah, and the birth place of many souls! O, it is a heart-cheering thought that we and these dear ob-

jects of our solicitude are not forgotten at the throne of Grace.

"It is with peculiar pleasure that I can inform you of the arrival of a very valuable box of clothing from Utica, about two weeks since. Surely, the Lord must have put it in your hearts to work willingly with your hands for the heathen. We were really astonished; for we have not received so large and valuable a box, since we have been here. It was indeed gratifying to our hearts to receive such a testimony of love and interest for the poor heathen of our beloved country. May the blessings of many that are ready to perish, rest upon you.

"Sister Ferry requests an affectionate remembrance, although an entire stranger; and adds: 'Do express through Miss P. to the ladies of Utica, some token of our gratitude for their very valuable box of necessities to this mission.' Ah did they know the feelings excited when unpacking them, they would be amply compensated for all their exertions and sacrifice. But I trust they were influenced by higher motives than the commendation of mortals;—and that he who directed them to the selection of articles so exactly adapted to our necessities, has said unto them, 'ye shall not lose your reward.'"

#### ON KNOWING EACH OTHER IN A FUTURE STATE.

Will the people of God, when introduced into the abodes of bliss, and joining that "innumerable company," part of which consists of "the spirits of just men made perfect," know each other? will they recognize the friends and acquaintances they had on earth that may be there; those "with whom they took sweet counsel and walked to the house of God together?" will they know them when they meet them in the mansions of glory, and will their friendships be renewed and perpetuated?

These are questions which will more or less, force themselves upon every thinking, social being, who has tasted the sweets of society in this world, who believes in a world to come, and expects to exist in a future state. The subject comes home very often, in a particular and forcible manner, to those who have recently been deprived by death of some beloved and endearing relative, or who are themselves fast and sensibly approaching the confines of an eternal world. Feeling all the tender ties of sincere friendship formed on earth dissolving, on parting with those who were dear to them as their own souls, they naturally look forward with prying curiosity, anxious to know whether they shall again meet in another and in a better world; and meeting, whether they shall recognise each other, and renew their friendships.

It is not a matter of idle but of laudable curiosity, and not only of curiosity, but of deep and important interest. It is a subject on which all our feelings, our wishes, and our hopes, range themselves on the side of the affirmative. We trust that it is true and dwell upon it with delight; we cannot admit a negative without uneasy and painful sensations. At the same time, while all would rejoice that it were true, there are many who have their doubts and fears on the subject, and others who deny it altogether; and even many who believe it, and will say they never even doubted it, can give

no satisfactory reason for "the faith and hope that is in them" regarding it.

A satisfactory and incontrovertible proof of the affirmation, if it could be brought forward, would no doubt be acceptable to all; whether the following arguments may establish the point, let those who read them judge.

The Scriptures plainly reveal a future state, a kingdom prepared for the people of God; into which they shall be conducted to enjoy life eternal; and in order to prove that the redeemed from among men will possess the knowledge in question, it is only necessary to shew, that each individual will possess a clear conscious identity as it regards himself—will know what he is there, and what he was while here on earth; and that they enjoy social intercourse with one another:—a knowledge and happy recognition of one another will necessarily follow as a matter of course.

Conscious identity is not only clearly revealed as a Scriptural truth, but, when properly considered, is essentially necessary to our very existence as the same creatures in a future state. If all recollection of what we were, and what we did in this world, were to be obliterated from our minds, the termination of this present life would be complete annihilation. Suppose, that for every individual that dies in this world, a conscious being starts into existence in another, but has not the smallest recollection or knowledge of a prior state of existence, it would be a new creation complete. Suppose still farther, that for every godly and ungodly creature that quitted this life, an equal number were sent to heaven and hell, the distinction and manifestation of justice and mercy would be confounded and lost. The one would be punished for they could not tell what, and the other would enjoy happiness, they could not tell why.

The supposition is also at variance with all the ends and objects of a judgment day, which is described in the Scriptures as a "revelation of the righteous judgment of God," "who will render to every man according to his deeds," "every idle word that men shall speak they shall give account thereof in the day of judgment," "every one of us shall give account of himself to God." These and many other passages which relate to that great day, imply, in the clearest manner, a distinct conscious identity that every individual will possess.

The decision will be made, and sentence pronounced, according to their works while on earth; individuals will appeal and refer to these works; numbers will say, "Lord, have we not prophesied in thy name, and in thy name done many wonderful works?" Thus we see reference will be made to the transactions of this life, both by the Judge and those that are judged: but without conscious identity on the part of the latter, such a reference would be quite unnecessary for the one, and absolutely impossible for the other.

What mention is made of the dead, previous to the resurrection and the judgment, clearly implies it also. The rich man in the parable, after he died, and went to his place, was quite conscious, what he was, where he was, where he came from, and what he had left behind.

The employment of the redeemed, and the services they will be engaged in, is another proof of conscious identity. "They sing the song of Moses and the Lamb," and say, "Thou wast slain, and hast redeemed us to God by thy blood, out of



every kindred, and tongue, and people, and nation, and hast made us unto God kings and priest," &c. In short, if mankind are to exist at all in a future state, conscious identity is inseparably connected with that existence, and social intercourse among the blessed in heaven is equally clear and equally necessary; we cannot conceive of a state of happiness without it, and every description that we have of that state in the word of God clearly implies it.

The people of God, when they bid adieu to this world, are carried by the angels into Abraham's bosom. They "sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven." Intelligent beings sitting down together, necessarily implies social intercourse, and social exercise of some kind or other; and of this exercise we have abundant proofs in the accounts that we have of the saints in glory.

The multitudes which the apostle John saw around the throne, were united in adoring their God and their Saviour; with one heart, and one voice, singing the praises of redeeming love.

Conscious identity being necessary to our existence as the same being in a future state, and social intercourse being necessary to our happiness there, and both of which being evident from Scripture and from reason, a knowledge of one another is inseparably connected; it necessarily follows as a matter of course, that they must soon find out, and recognise, any individual that may be there, whom they knew while on earth, from the account which each individual will be able to give of himself. But we have no reason to suppose that this will be the only way by which they will become acquainted with each other; on the contrary, there is every reason to believe that they will recognise each other at once wherever they meet.

What the powers and capacities of disembodied spirits, are, we can form no conceptions of: one thing we may rely upon as certain, that none of their faculties will be diminished; on the contrary, we have every reason to believe that they will be greatly enlarged and improved. "The spirits of just men" are said to be "made perfect." "To die is gain." Respecting knowledge we are assured that it will be made more extensive; of course the power and facilities of acquiring it will be greatly increased also. "For now we see through a glass darkly, but then face to face;" "now I know in part, but then shall I know, even as I also am known."

The rich man, although he saw Lazarus and Abraham afar off, knew them at once. The apostles, on the Mount of Transfiguration, knew Moses and Elias, even while they themselves were in the body; much more so, and more readily, will they recognise kindred spirits in the world above.

## RELIGIOUS INTELLIGENCER.

NEW-HAVEN, FEBRUARY 4, 1826.

## REVIVALS OF RELIGION.

We rejoice to hear of revivals of religion in almost every direction, although we are favored with but few, at present, in this state. The work at Litchfield, we understand, is still continued, though not apparently progressing as it has been. The eastern parts of Long Island are favored at this time with a revival of considerable extent. The particulars we have not learned.

A correspondent speaking of the late revival in Monson, Mass. says, I have seen such signal answers to prayer the summer past, that I should be peculiarly blameable if I could doubt the promises of God. The cloud that arose here, has passed on, and is now shedding its blessed influences to the east of us. Brimfield, Sturbridge, and Southbridge are partaking of its gentle distilling dews. O may it spread and spread until the whole earth be filled with the glory of God. In August, 10 were added to the church in Monson; in October, 50; in December, 18, and 10 stand propounded for admission in February.

## REVIVALS AT MARCELLUS AND AMBER.

A correspondent writes us from the village of Amber, that an unusual season of religious attention has existed in one school district in the town of Marcellus, the fruits of which are the hopeful conversion of about twenty souls.

"This cloud of mercy," adds the writer, "has extended to Amber, and for four weeks past, has fallen in a shower! Our village is small; but O, what a change! Four weeks since, there was not a praying family here, except our Methodist minister's, and my own. Now, more than half the heads of families are hoping in divine mercy: and of most of them we can say, *behold they pray*.—The work seems to be extending around us.—Churches of different orders participate in it; and almost every day, we hear of one or more hopeful conversions.

"Yesterday, a well finished house, 30 feet by 40, just built in this village, was dedicated to the service of God. When the corner stone was laid last spring, not one, I believe, who engaged in helping forward the work, indulged the hope of a saving change. Several of these are now rejoicing in the Lord. These circumstances combined to render the dedication services solemn and interesting. Truly the Lord has done, and is still doing great things for us, whereof we are glad."

We know not whether we ought to apologize for *delaying* the publication of this interesting statement, or for taking the liberty of publishing it *at all*, without the express permission of the writer. But though the communication was not intended for the public eye, the preceding details, we conceive, ought not any longer to be withheld.—Nor do we deem it too much to add, that in all human probability, the village of Amber would long have retained its original character, had it not been for the exertions of an individual who is in the employment of the United Domestic Missionary Society. Amber is about 15 miles from Auburn.—*West. Rec.*

## REVIVAL IN ELIZABETHTOWN.

We are happy (says the N. Y. Observer,) to learn from Elizabethtown that the revival noticed in our last number, is rapidly and powerfully progressing. There were as many as fifty new cases of awakening last week, and every day there are new cases of those who are beginning to rejoice in hope of having embraced the salvation of the Gospel. A mistake was made in our last notice of this work, in regard to a former revival in a Female Boarding School, now signally visited with the influences of the Spirit. The former visitation was in the year 1817 instead of 1807.

The revival of religion in Rome, N. Y. which has existed there for some time, still continues unabated. All their religious meetings are much crowded, and those for inquiry are numerous attended. "We believe," says the account, "there never has been in this section of the county, so great an excitement upon religious subjects, as the one which now prevails in this place; and we hope that it may continue until all shall be made willing to accept of the salvation which is offered them. We wish the inquiry may become as universal as at the day of Pentecost; men and brethren what shall we do?"—*Rel. Chron.*

**PROMOTION OF REVIVALS.**—The New-Hampshire Repository states that, previous to the commencement of the present revival in Cabot, Vt.—"About twenty persons agreed to set apart a certain portion of time every day, to pray for a revival of religion. It was not long before they realized an answer to their united petitions."

#### SANDWICH ISLANDS.

We are permitted to make the following extract of a letter from the Rev. Mr. Stewart, missionary at the Sandwich Islands. It is addressed to a young lady in this city, a connexion of Mrs. Stewarts, and dated at Honolulu, August 29, 1825. He speaks of letters having been previously sent to friends in New-York and Cooperstown, and to the American Board, announcing the declining health of Mrs. Stewart. We have not heard that the letters alluded to, have yet been received. Mr. Stewart says, in the letter before us, that—

No material change in the state of your dear cousin has since taken place, though an increase of debility rather than any improvement in strength renders our return by the first opportunity, more certain, than the intimation given in those communications would lead you to suppose it then was. Indeed, no other resource seems now to be left us. The restoration of Harriet's health, and even the preservation of her life, in this climate, speaking after the manner of men, is impossible. But with God all things are possible, and our daily prayer, is, that he would yet interpose his almighty power and say unto her, "Arise and live,—still be a light unto the gentiles, and an example of righteousness to them who are sitting in the region and shadow of death!" The issue is with Him, and to his unerring wisdom, we would most cheerfully submit it.

"Thro' all the downward tracts of time,  
His watchful eye surveys;  
There's none so wise to choose our lot,  
Or regulate our ways."

The full persuasion of this truth, keeps us in perfect peace, notwithstanding the very afflictive and trying circumstances in which we are placed. Circumstances, deeply afflictive in themselves, and threatening to be doubly so, in their consequence,—that of denying us the privilege of preaching "among the gentiles, the unsearchable riches of Christ." This is the point on which we find it most difficult to retain, and exercise a spirit of resignation. We were contented, happy, and often joyful in our situation and work, and had reason to anticipate as much continued prosperity, and as full ultimate success as we could desire; and thus to have every expectation dashed with disappointment, and our chosen plans and pursuits for life,

entirely frustrated, we feel to be a severe and heavy trial. To exiles such as we have been, and still are, "*country, home, and friends,*" with all the polish of civilization, and the refinement and blessings of piety, inseparably connected with thoughts of them, daily rise on the mind with a fascination deeply affecting to the heart.—But could we be permitted, in the providence of God, still to occupy our cottage at Maui, with our invaluable and beloved associates there, and with them be allowed still to share the cares, the labors, and the joys of missionary life, we would more cheerfully than ever, consent to behold the former, only at that "distance," which at present, "lends enchantment to the view."

Lahaina is naturally beautiful,—we could wish nothing more so in a heathen country—and might by cultivation and taste, be made an Eden; the field of usefulness is large, and already white to the harvest; hundreds and thousands are anxious daily to sit at our feet and listen to the words of eternal life, and when they have heard, are ready to bathe them with tears of gratitude and love:—and what gives a double sweetness to the whole, our associates are those, who are emphatically after our own hearts. The very prepossessing exterior of Mrs. R. which, I doubt not you well remember, is by no means deceptive; when it speaks the most in her favour, *the half is not told.* She is to H. indeed a sister; and Mr. Richards, I cannot but esteem a most invaluable friend, as well as most able and faithful fellow labourer. Scarce any man could be better qualified for the life to which he has devoted himself; and few in the same sphere, are half so successful. Though he has been but little more than two years on the ground—has never had the facility even of an ordinary interpreter in acquiring the language—has occupied an entirely new station, and from my unavoidable absence has been full half the time completely alone, he has for near two years preached regularly to the people, and two months ago completed a translation of the Gospel of Matthew—the first translation that has yet been furnished by any member of the Mission, and I doubt not, is as free from errors, as most first translations ever are.

I mention these circumstances—the advantages of local situation—the desirable field of usefulness, and the highly valuable and beloved associates we here possess, as inducements for preserving our present to all other spheres of labour, which have been superadded to the general disposition of benefiting the heathen, which first led us "to forsake houses and lands and father and mother and sister and brother." And, my dear cousin, I can assure you if we are eventually compelled to return, they in addition to this last, will make our departure from these shores, benighted and polluted as they are, a trial of bitterness tenfold greater than that which we experienced, when we were hurried over the waters of your harbour, from the outstretched embraces and tearful benedictions of many of our best and dearest earthly friends.—You, with us, must be content to wait a further disclosure of the will of God in regard to us. He alone knows whether that will is to be of "*weal* or of *woe.*"

#### ORDINATIONS.

On Monday evening, Jan. 16th, the Rev. Thomas E. Vermilye was Ordained and Installed pastor of the



church in Vandewater-street, New-York. Sermon by Dr. Rowan.

On Thursday, 19th, the Rev. William W. Phillips, late pastor of the Presbyterian Church in Pearl-street, was installed over the church in Wall-street, New-York. Sermon by Dr. Rowan.

On Wednesday, the 11th inst. the Rev. SAMUEL G. ORTON, was ordained over the Congregational Church in Sydney N. Y.

Introductory prayer, by the Rev. Isaac Hedley, Walton; Sermon, by Rev. Elisha Wise, Deposit; from 1 Thes. ii. 7, 8; Consecrating prayer, by Rev. Stephen Fenn, Harpersfield; Charge to the Pastor, by Rev. Wm. Fisher, Merideth; Right hand of fellowship, by Rev. Erastus Cole, Worcester; Charge to the people, by Rev. Abel Caldwell, Westford; Concluding prayer, by Rev. David Harrower, Lexington.—

The occasion was deeply interesting in view of the facts, that the church in Sydney, though of many years existence, has never been blessed with a Pastor, and their now happy union in Mr. Orton. The parts performed were appropriate and instructive; the music was excellent, and reflected honour upon the leader, Mr. White; and upon the respectable choir of singers.—*N. Y. Obs.*

FOR THE RELIGIOUS INTELLIGENCER.

#### THE CHRISTIAN SABBATH.\*

MR. EDITOR,

Having in a former communication prepared the way, as I thought, for the principal argument for my preference of Sabbath to Saturday evening—viz. its utility, or subserviency to the end and design of the Institution—I will now attempt a consideration of it in that light. Were we, as I formerly remarked, upon a point about which we have direct divine instructions, such a consideration were not admissible: it would then be our duty to obey the injunction; and its policy were no business of ours. But I conceive that it has been shown, from a view of the testimony on the subject, and from the division in sentiment and practice of the Christian Church, that it does not stand in this light; that it is a question of policy and convenience, admitting of a diversity of opinion, and of course of discussion.

But, it may be asked, if this variance in the custom of different members of the Church, as to the selection of holy time, be innocent, an error in form and not in substance, why are you advocating a preference? Why not permit each one to suit his own convenience and enjoy his own opinion? I answer, that it is of the utmost importance to the interests of religion, that Christians should agree on this point. It is necessary from the nature of the Sabbath and enjoined in the language of the command. The rest from labour is to be general, and our devotion offered up in concert. Can any thing be more manifest, than that such an ordinance, which is of common benefit and the observance of which is of universal obligation, can be performed only by conformity and concert? 'Tis a contradiction of terms, that an universal injunction may be discharged by a

partial and distracted observance. I will quote, to this point, a passage from the celebrated Dr. Paley, however reluctant to adopt some of his opinions, which contains in plain terms the whole argument for conformity, "It is highly convenient, that the same season (for religious worship) be observed throughout the country, that all may be employed or all at leisure together; for if the recess from worldly occupation be not general, one man's business will perpetually interfere with another man's devotion; the buyer will be calling at the shop, when the seller is gone to church. This part, therefore, of the religious distinctions of seasons; namely, a general intermission of labour and business during times previously set apart for the exercise of public worship, is founded in the seasons which make public worship itself a duty." Were he discussing the very question in hand, and had he heard the complaints of our fellow Christians, language could not have been adopted more apt to our situation. In consequence of the division of opinion and practice, neither evening is properly kept. Many cannot observe as they would the evening of their choice, and the remainder will not attempt it. In every society there are a few firm minds, which decide and act for themselves; whose opinions, are practical rules which govern their hearts and lives; and who, without inquiring the direction of the current, move on independently in the path of duty. Such may not be affected by the distraction. Others there are who are to be found avoid the press of the multitude, lifted from their feet and borne onward with the crowd; and their course is one compounded of its counter currents. But there are more who, alternately, change their creeds with their company, their company with the day, and observe neither. Christians, methinks, have sufficient to deplore in the mischief which ensues from the want of unanimity in doctrine, to wish for a disagreement in practice; that is if they care for the interest of those who care not for themselves. There is a class of our fellow-men, which, if at all consistent, would in a war of nations turn pirates, who in a religious controversy, ever stand ready to adopt the faults, doubts, and errors, of both parties, but the virtues of neither. Let, then, the importance of this consideration be fixed in the minds of Christians, while they are settling the question of preference; and we will proceed, on the grounds proposed, to argue against the observance of Saturday night.

First, from its interference with the civil use and distribution of time. It is inconvenient, and in many cases utterly impracticable, to wind up the business of the week and day at sunset. This can be made manifest in no way more satisfactorily and briefly, than by referring each one to his own observation and experience. It is evident from the fact that in most cases it is never done. If the merchant or the mechanic would devote the evening to the offices of religion, he must suspend the operation of his business, lose the services of all in his pay or under his authority—for the following evening (to which consideration we will again advert) cannot make good his loss—or, should they differ in sentiment, he must leave behind him his partner to expose for sale his goods, his journeymen and apprentices to pursue his business on what he esteems the Sabbath, deprived of his aid and superintendence.

\* We would here correct an error of the press which was overlooked in the article on this subject in our last Number. At p. 547, the first paragraph from the top, it reads: "Now we are by no means like to make," &c. It should be "left to make," &c.

But after he has submitted to these inconveniences, is he in a situation to engage in the social offices of religion, or to worship his God acceptably? Is the labourer, or man of business, in a situation after the toil of the day, when fatigue weighs down the eyelids, and has rendered torpid the heart's affections, in a fit state for devotion? Is it proper, I will not ask the speaker whose lot it has been to address a nodding audience, but any disinterested reader, is it proper, after having spent the day for ourselves, to bring to the altar of devotion the refuse of our strength and time?

The practice in question, when it is not for this very reason violated, operates oppressively, or unequally, upon a part of Society. It compells the mechanical and mercantile portion of our citizens to an unwarrantable sacrifice, by demanding a cessation from labour of more than a seventh portion of time. Most of our mercantile and manufacturing establishments are from their extent incapable of appreciating so small a fragment of time. An evening would no more than suffice for preparing them for operation—for the building of fires, adjustment of machinery, &c. &c. Very few of the processes of trade or mechanism can be put in operation for so short a period with any advantage.

But, Mr. Editor, the most glaring objection to the nonobservance of Sabbath evening lies yet untouched. And could I set it over against the question in dispute in all the magnitude and importance with which it weighs upon my mind, methinks, I should make a proselyte of every Christian. To place it in its proper relief, it is this, that the holy Sabbath of the Lord should be followed up and closed off by a season of unrestrained, and to a portion, riotous pastime. To perceive the evil to which I allude in its real, unexaggerated enormity, I ask any friend to piety to walk forth on a Sabbath evening, and witness with what impatience those who most need a Sabbath's blessing, watch the west; and with what punctuality, as the sun dips behind the hills, they throw behind them the solemnity of the day and assemble in idle throngs upon the corners of our streets, or gather to the porter house. Were an actor to follow up his tragedy with a farce, that should as successfully relieve the mind of its painful impressions, he would be deemed a good manager. To that portion of our youth who are under the restraint of business during the week, Sabbath evening is precisely in the nature of one of those holidays, which Dr. Paley contrasts with the Sabbath, as coming unprovided with any duty or employment, and, consequently, spent in rude pastime or brutish sloth. Some of our quiet citizens may perhaps startle at such a statement; but it is not assertion. We could point them to two or three houses of *entertainment* (to allow them their gentlest appellation) where one hour's observation, would evince a state of things of which they are little aware. Better, far better were it, could it be spent in the exercise of honest industry! Let them, as they return from the house of God, fling off, with their Sabbath-day's apparel, its solemn impressions, and bury in the din of business its salutary admonitions, if they must be hurried into oblivion. But the Sabbath, if such be its short lived fruits, is but a song!

The effect which a devotion of the entire day and night to religious meditation and feeling, has in fixing sober impressions in the mind, and, of con-

sequence, in fostering the growth of piety, is more briefly conceived than described. Where is the policy and design of this holy Institution; to what purpose was ordained this periodical communion with our God, this inquest over our fallen natures and renewal of redeeming grace, this fountain-head of living piety, if its influences are to set with the setting sun; and not to accompany us into the business and conduct of the week? Who has witnessed, on the approach of its evening, the secret pleasure with which many good men, and all bad ones, welcome the relaxation and release from solemnity, without deploring its unfriendly influence? Much more, if he has seen the manner in which it is converted by a portion of men, into a Sabbath to the Prince of Darkness. Scarcely will its impressions remain with us, or its salutary influences visit our hearts in the busy hours of the week, if they are thus to pass a purgatory in reaching us.

FOR THE RELIGIOUS INTELLIGENCER.

### PRAYER FOR OUR COLLEGES.

MR. EDITOR,—I beg leave through your widely circulated paper, to remind the christian public, that the 27th of February, has for several years past been observed as a day of prayer for the effusions of the spirit on our colleges. The approach of this interesting anniversary brings with it many pleasing recollections. We remember how often God has shed the dews of heavenly grace upon these institutions, and how many young men have thus learned that wisdom which is from above.—We remember how many have gone forth from them to preach the unsearchable riches of Christ to a ruined world. I hope that the churches throughout our country will feel a *deep interest* on this subject, and that by a regular service on that day, or by appointing prayer meetings like those of the monthly concert, they will offer their fervent supplications that these institutions may be nurseries of piety as well as of science, and that the streams which issue from them may make glad the city of our God.

It is impossible for me, in the limits which I have imposed upon this notice, to point out the importance of this subject. In these institutions are the men who are hereafter to stand in our halls of legislation, and to wield the destinies of a country, whose boundaries are annually enlarging, and whose population is rapidly increasing. Shall not our rulers be men who fear God? How else can this be a nation whose God is the Lord? But the subject rises in importance when we remember, that these are the men who are to give a tone to the moral feeling and sentiment of our country; that they are to stand in our pulpits, and be the public ministers of our holy religion. They are to break the bread of life to our children, when we are sleeping in the dust of the earth. To them the waste places of our country are extending a supplicating hand, and saying, 'come and show us the road to heaven.' Our western states are rapidly settling. Every year the forest is receding before the approach of industry and improvement, and villages are springing into existence, where but a few years since, nature was reposing in her solitary loveliness, and the hum of a busy population is beginning to be heard, where recently the echo was



never waked except to the yell of the savage, or to the cry of the wild beast of the desert. Shall not the elements of a moral transformation accompany this progress of civilization? Shall not the mother who weeps in secret at the prospect of having her children live destitute of moral instruction, have her heart gladdened by the approach of the minister of Jesus? Shall not those who fear not God, be taught their duty and their destiny, and be trained up for happiness and heaven? If we would answer these questions, we must look to our colleges, and we shall then feel the necessity of earnest prayer in their behalf.

The Christian who contemplates the wants of his fellow-men, and feels that the waste places must be built, and the wilderness be made to bud and blossom like the rose; and the parent whose son is now acquiring an education, and who is liable to form corrupt habits—to imbibe pernicious sentiments—and to acquire a pride of intellect, which will revolt from the humbling doctrines of the cross; will, on this anniversary retire, and pour out ardent supplications to Him who heareth prayer, that religion may revive and flourish in all our colleges, and that they may continue blessings to the cause of learning—of liberty—and of true religion, down to the end of time. They will be encouraged to perform this duty, when they remember that revivals have occurred in two of our colleges within a few months past. A late writer in one of the religious papers, ascribes the revival in Middlebury College to the prayers of its friends. The officers of that institution, we are told, impress upon their pupils, the necessity of acquiring a *moral*, as well as an intellectual education; that while they are seeking human wisdom, they *must have* that wisdom which is from above. They are taught that while they are preparing for important stations in society, the influence which they will exert, *must be* in favor of the best interests of man. Its numerous clerical friends throughout the state, meet annually to inquire into the prosperity of the institution. And they go away to bless God for what he has done for it, and to offer their ardent prayers that he would continue to bless it, and to make it a blessing to the world. The writer above referred to, says nothing in particular of the revival in Williams college. But I have no doubt that it is to be ascribed to the same cause. The gentlemen who preside over this seminary, are men of excellent character, and the spiritual welfare of their pupils lies near their hearts. I mention these instances that my readers may be animated to the discharge of their duty. I wish that ministers and christians generally, would feel that the prosperity of these institutions, is identified with the prosperity of our country and of the church. I wish them to remember, that by the young man within their walls, the waste places of our country are to be built; to those, the voice of injured bleeding Africa is borne across the wave by every breeze; from them, the Isles are waiting to receive the law of God, and the inhabitants of Asia, and the Aborigines of our western wilderness, *must hear* from their lips the glad sound of salvation.

I have one word in conclusion to ministers of the gospel. They have passed through the scenes of College life, and are aware of the dangers by which it is beset. They know how easily young men of ardent feelings—far from the influence of parental restraint, will be lured from the path of

rectitude, and how imperceptibly a character may be formed, which will shed poison on all who come within the sphere of its influence. They have seen some whose bright morning gave promise of a glorious day, and whose influence might have told on distant generations. They have seen that day overcast with clouds ere its evening had arrived, and the hopes of friends and of the community forever blighted. They are the guardians of the church—watchmen placed on the walls of Zion. To them is entrusted the care, that the vine which was planted in Judea, and which was watered by the tears of Apostles and Martyrs, may spread its branches and cover the whole earth. By all these considerations, and by many more which will be readily suggested, I hope they may be influenced to urge this subject upon their congregations, and to entreat them to bear it to God in humble, fervent, believing prayer. L. L. T.

#### AMERICAN BOARD OF MISSIONS.

The Sixteenth Annual Report of this Society, just published, gives a very full and satisfactory view of its past operations. We copy from the Recorder and Telegraph the following abstract.

The American Board, although in operation two or three years previous, was not incorporated till February 1812. The number of members under the Act of Incorporation appointed either then or since, is 57; of whom fifteen have departed this life. Present number 42. Of corresponding members, distinct from the above, there have been 43, viz. in the United States 19; in foreign parts 14. Of the former, 5 have deceased, and of the latter, 2. Present number 36. The whole number of honorary members, made so by the payment of at least \$50 each if clergymen, and \$100 if laymen, is 104; of whom five only are dead. The amount paid to the Board in constituting them members is \$9,217. Sixty-two of them are clergymen.

The whole number of Societies auxiliary to the Board, is 36, viz. in Massachusetts 11, in New-Hampshire 5, in Maine 4, in Vermont 2, in Connecticut 14. Each of these Auxiliaries includes a large number of Missionary Associations; of which the total is probably at this time not less than 700.

The receipts of the Board last year for general purposes, amounted, including donations, legacies, and interest money, to \$55,716.—Payments from the treasury, including \$14,248 to extinguish the previous debt of the Board,—the same as the receipts. It should be remarked, however, that the principal expenses of the Bombay and Ceylon Missions for the past year were paid by E. A. Newton, Esq. of Calcutta, who not having drawn upon the Board for an equivalent at the time the Report was made out, they will be included in the expenditures of the present year. Besides the receipts above mentioned for general purposes, \$1,056 were added to the per-

manent fund, which now amounts to \$36,160. Also \$5,044 to the permanent fund for support of the Corresponding Secretary, which now amounts to \$13,388. Also \$875 for permanent fund for Treasurer, which now amounts to \$1,042. Also for the proposed Mission College in Ceylon, \$702. Also to the fund for the Printing Press established in Malta, for the use of American Missionaries to Western Asia, \$2,664. Making for this object, a total of \$13,747; of which \$8,758 remain unexpended. Including these donations for particular purposes, the total receipts of the Board last year, of all descriptions, amounted to \$66,057; and the total unexpended funds of the Board, of all descriptions, amount to nearly or quite \$60,000.

It is worthy of remark also, that, to prevent uneasiness on the subject of salaries, a number of gentlemen, chiefly residing in this city, have, within the past year, generously come forward and offered a sufficient sum, including the interest of funds set apart for that purpose, to pay the salary of the Corresponding Secretary *for the term of five years*.—This is chiefly independent of their regular subscriptions.

We have already mentioned, in a former number of this paper, that negotiations are in process for the amalgamation of the United Foreign Missionary Society at New-York, with the American Board. So far as we are informed, these negotiations are in a course of successful termination. The Missionary Register, published in that city, has already been given up,—to be merged in the Missionary Herald. The Society in New-York, as is well known, is the common organ of Missionary operations for the Presbyterian church and the Dutch Reformed.

The Committee appointed at the Annual Meeting of the Board in September, to consider the expediency of giving up the Foreign Mission School at Cornwall, Con. have since reported that it ought to be continued for the present, but that no new scholars be admitted to its privileges.

Between July 1, 1820, and Dec. 1, 1823, there were printed by the American Missionaries at Bombay, for their own circulation, 2500 copies of each of the Four Gospels; 4000 copies of the Mahratta School Book; 41,980 Tracts, and 380 circulars in reference to the Mission. Total 56,360. Also 16,500 Tracts for the Bombay Committee of the British Society for promoting Christian Knowledge. They also procured the printing in Hindostanee, of 5000 copies of the Tract entitled "The Heavenly Way," at one of the native presses. Grand total, 77,860; the cost of which was about \$3000. A great part of the above publications were put in

circulation within the above-mentioned period; and probably all the remainder very soon after.

At Malta, 23,650 copies of Tracts have been published; which, with those mentioned in the Report of 1824, make an aggregate of about 40,000. Two editions of Wilson's Spelling Book have been printed, and the Pilgrim's Progress, translated into Modern Greek. This last for the London Missionary Society. A second press arrived at this station in October 1824.

The Report concludes as follows:—

"Not only in Ceylon, but in most of the other Missions, there are striking proofs that the Gospel has been made the power of God and the wisdom of God to some who believe; and in all the Missions there is abundant proof that the consciences of men are every where assailable with the same divine weapons; and that where the same means are perseveringly used, there is reason to hope for the same blessed effects, as have been produced in many similar cases. Especially is this the case, when these overtures of mercy to the heathen are made by men of prayer; men who feel their dependence on God, and habitually look to him as the only Source of the good to be hoped from the means of his own appointment. Such is the character, as the Committee feel justified in believing, of the Missionaries now representing their brethren abroad, and laboring to impart the blessings of eternal life to multitudes dead in sin. Upon the plan and services of such men the divine benediction may be boldly invoked; and whether we or they live to see the effect of their labors, or not, it is not presumption to say, that no sincere attempt to deliver men from their sins, by means of the Gospel, will pass unnoticed or unrewarded; and that when the whole human family shall have embraced the Gospel, a glorious accumulation of blessings will come upon the head of the man, who counts all things else as of no value, if he can proclaim *the excellency of the knowledge of Christ Jesus, his Lord.*"

FROM THE NEW-YORK OBSERVER.

#### CIRCULAR OF THE BOARD OF MANAGERS OF THE

#### UNITED FOREIGN MISSIONARY SOCIETY.

*To their Friends, Auxiliaries, and Congregations connected with the General Assembly and Reformed Dutch and Associate Reformed Churches:—*

BRETHREN,

The Board of Managers of the United Foreign Missionary Society sustain heavy responsibilities. They are the official agents of three large denominations of Christians, upon whom, for support,



they confidently lean; and whose approbation they earnestly desire.

Their duties are two fold; as individuals, they are bound to bear their part of the burthen, which lies equally heavy upon all comprehended in its original formation, to diffuse the knowledge of Jesus Christ among the Heathen Indians; and as Directors of public and ecclesiastical munificence, they are called to exercise much caution and zeal in adopting measures, that under all circumstances would secure the approbation of their constituents. In this last capacity, their labour has been great and their anxiety proportionate; the scale of their operations extensive, and their ground untrodden. Every day adds to their experience. They have had to select and occupy stations; direct and superintend the operation of missionary families at great distances; sustain the confidence, and revive the zeal of friends; remove the prejudices of the ill informed; and encounter the opposition of enemies; yet they could neither hesitate, nor draw back, but go forward they must, under all the pressure of deep and continued solicitude inseparable from an enterprize of such novel and varied extent; and in thus advancing, they relied solely upon the overruling wisdom and direction of God, and the persevering and united efforts of their friends.

It is now above nine years since the United Foreign Missionary Society was organized. Its success has been indeed various, but always progressive and encouraging. It has had its hours of darkness and perplexity, but in due time the one has been dissipated and the other promptly removed as far as possible, whenever stated to the religious community.

The present condition of our stations, we have given in a separate document; the increasing value of our missionary establishments; the gradual reduction of heavy drafts upon our home treasury, and the acquired experience of our missionaries, plainly show that the Board has not laboured in vain; yet strange to tell, they are now struggling with very heavy pecuniary embarrassments.

They commenced their year of operation, under flattering circumstances, but unexpected demands, and the surprising increase of the station at Mackinaw, swell the items of extraordinary expenses. To meet these and the current drafts the Treasurer with his usual liberality has again advanced; but a further advance it would be impolitic to make and unjust to ask.

The receipts of the present year compared with the past are trifling, and from the sanguine expectation which the last anniversary raised, the Board have realized bitter disappointment. It would seem as if the Christian community thought that the then prosperous condition of the Society finished their labour, and rendered their co-operation unnecessary. The Board cannot for a moment think there is a decrease of attachment or zeal for the missionary cause; or any reluctance to fulfil engagements solemnly pledged through the highest ecclesiastical Bodies.

The Board confidently believe that not only are there ample resources in the community, not devoted to the advancement of the Redeemer's Kingdom among the millions ready to perish, but that upon a simple statement of facts, those resources will be cheerfully employed by the Auxiliaries, Congregations, and individuals represented by this Board.

Though the expenditures of the Society have been retrenched, the cord of economy has been drawn so tight that the missionaries have under it spoken, even in painful remonstrances; yet such are the deficiencies in the receipts, that the Treasury is greatly in arrears. Brethren, the truth must be told. Nothing but disgrace, we had almost said bankruptcy, stares the society in the face, unless speedily relieved. The firm conviction of the *Justice* as well as the necessity of their claims, induces the Board to issue this circular. Agents they find it difficult to procure; they wish each minister, each congregation, each auxiliary, each individual, to be an agent. Wherever agents can be obtained they shall be immediately employed.

The Board feel their embarrassments more at the present period, because the hand of the Lord is laid heavily upon them; he has smitten down the staff upon which under providence they leaned. He has called home, when humanly speaking, most needed, certainly, most calculated upon, their lamented and active Secretary, from the field of labour. But they trust that the death as well as the blood of his saints will still further advance his cause.

There remains still another reason for peculiar and special exertion. It is well known that this Board have a design of effecting, with the approbation of the Ecclesiastical Judicatories, under whom they act, a union with the American Board of Commissioners for Foreign Missions, the reasons for which, they refer to the circular now publishing by the joint authority of the Societies. Now by one of the "preliminary articles of union" this Board is "pledged to use all practicable exertions to replenish its treasury, so that should the union take place, the engagements to be assumed by the American Board of Commissioners for Foreign Missions, may be as few and as small as possible." Certainly no member of this society would wish that any union should be consummated excepting in a state of perfect independency, lest the principle contained in Moses' entreaty of the offended God of the Jews, about to destroy the rebels, be applied to it. "Because the Lord was not able to bring the people into the land which he swear unto them; therefore he hath destroyed them in this wilderness." Compel not the Society into a disgraceful union by withholding support.

If however, the Society is to retain its separate organization, it is evident that its ostensible supporters, must step forward promptly and efficiently, for it is a fact not to be concealed, that the churches on a large scale have never so patronized this institution by public contributions, as to enable it to operate in a way worthy of its design. To go forward without immediate and decided relief is impossible.

The Board are well aware of the severe pressure in many sections of the mercantile world; of the frequent appeals upon the resources of Christians; yet they recollect, "He that lendeth to the Lord hath it repaid again," and the stock of his creation is affected by no change in the market.

#### BRIEF VIEW OF THE MISSIONS OF THE U. F. MISSIONARY SOCIETY.

The United Foreign Missionary Society have under their care the following Missions:—

I. Among the Osages of the Arkansas, comprehending two stations,

1. **UNION**, commenced in 1820—situated on the west bank of Grand River, about twenty-five miles N. of its entrance into the Arkansas. This station consists of sixteen members in the Mission family, and has a school of twenty-seven Indian children residing with them.

2. **HOPEFIELD**. Commenced in December, 1823, situated about four miles from Union. Besides the family, there are eleven Indian households, all attentive to religious instruction and acquiring the habits and customs of civilized life.

II. Among the Osages of the Missouri, comprehending two stations:

1. **HARMONY**. Commenced in 1821. Situated on the North branch of the Marias de Cein, six miles above its entrance into the Osage river, and eighty S. W. of Fort Osage. This station consists of twenty-four members, independent of a school of fifty-six children residing with the family.

2. **NEO-SHO**. Besides the family there are ten Indian households, pursuing the same course as at Hopefield.

III. **TUSCARORA MISSION**. Transferred to the U. F. M. S. in 1821. Situated in the Tuscarora village, 4 miles E. of Lewistown, Niagara co. N. Y. This station, since Mr. Crane's resignation, has had but temporary supply; though the school was not broken up, nor the church of twenty-one members neglected.

IV. **SENECA MISSION**. Commenced in 1811. Transferred to the U. F. Missionary Society in 1821. Situated five miles from Buffalo near Lake Erie. There are nine in the family at this place, and though the station was permitted to resume its operations only last September, it now enrolls 45 scholars.

V. **CATARAUGUS MISSION**. This station consists of nine, and has a school of forty children. The Indians have built a neat chapel at their own expense, which was dedicated last July.

The last three Stations have been more closely united. Seneca alone retains its boarding-school for the more promising children; and local schools are established among the Indians themselves at all the Stations. They regularly receive ministerial and pastoral labours. By this arrangement the blessings of instruction are more widely scattered, and the expenses are lessened. It has moreover met the marked and unlooked for approbation of the Indians themselves.

VI. **MACKINAW MISSION**. Commenced in 1823. Situated on the island of Michilimackinack, Michigan Territory. This Station is perhaps the most flourishing under the care of the Board. Its location is admirable; its usefulness only limited by its resources. It comprises 17 members. The school enrolls 115, above 60 of whom reside with the family. Four scholars came about 2700 miles, and several more than 1000. The influence of the Mission is felt not only upon the Indians, but upon the surrounding inhabitants. The Church consists of 21 members, seven of whom have recently joined it, and are whites. It is expected, that the drafts of this Station for ordinary expenses, upon the Board, will be small.

VII. **MAUMEE MISSION**. Transferred by the

Western Missionary Society, 1825. Situated on Maumee River, near Fort Meigs, Wood County, Ohio. This station has five Missionaries employed, and a school of about thirty children; but its recent transfer does not allow an accurate statement.

### CITY MISSIONS.

A gentleman in England has made the liberal offer of a **A THOUSAND GUINEAS**, to be expended on *City Missions*, and authorized the Committee of **THE HOME MISSIONARY SOCIETY** to draw on him for the claims of the first *twenty* populous towns and cities to the amount of *Fifty Guineas* each, *as soon as the claimants have organized Societies and set them in motion*. All the towns and cities in England, containing a population of ten thousand and upwards, exclusive of Bristol, are named in the list. That city is omitted on account of the very great privileges with which it is favoured, and the active exertions which, to its honour, its religious inhabitants are employing to instruct the ignorant within and around it. The places named contain *one million five hundred and eighty-five thousand inhabitants*, according to the census of 1821.

When it is considered, (says the Evangelical Magazine,) that in our cities vice is found in a mass; that from many of them crowds of criminals are continually collecting of all ages; that in them, especially, depredations of every kind are continually made upon property; that while wickedness, on the one hand, is often concealed in their secret places, on the other hand, amidst the throngs of evil-doers it is impudent and daring; and that all this depravity must corrupt and harden the lower orders in its course, and indeed influence more or less every class of society,—the importance of *City Missions* to strive to check the mad career of so many untaught, neglected, and unkindly abandoned beings, must be admitted. Society must be greatly benefited by such efforts. But a higher object than this is connected with the aims of the Donor—the salvation of thousands, who, though they may have the Gospel preached in the sacred temples erected in the neighbouring streets, yet, from ignorance, indolence, poverty, shame, and hatred of all good, will not tread the threshold of the sanctuary without the most earnest and tender persuasions, and can only be made to listen to instruction, and to allow their children to be taught, by even converting portions of their own or their neighbour's dwellings into Sunday Schools and places for divine worship. The experiment has been locally tried in a variety of cases, and with success, but it has never fairly received general attention. An opportunity is now afforded of meeting the objection, "We have no money for such purposes," and all that is needed is, for the friends of the poor and destitute, and perishing, in the great towns and cities, to find suitable agents. It is to be hoped, that so favourable an opportunity will not be lost, and that efforts will be generally made to carry the Donor's wishes into effect without delay.

### MINISTERS IN VERMONT.

In the State of Vermont, there are ten Associations of Congregational clergymen, containing,



in September last, 83 settled ministers, 24 unsettled, and 29 candidates. Total 136. At the same time, of this one denomination, there were no less than EIGHTY SEVEN destitute churches. By comparing these facts with others of a similar character communicated in September 1824, we find that in the course of one year the number of destitute churches was diminished nine, and the number of settled ministers increased six.—*Rec. and Tel.*

### MISSIONARY RECOLLECTIONS.

#### *Extracted from a Letter of a Missionary.*

I have received from the Society copies of Reports of all the Missionary Societies. What a scene of delightful work presents itself! Last night, at our Missionary Prayer-meeting, I pointed out to the people two particulars, which, if attended to by all true Christians, would have a happy effect on their own souls, and a favourable effect on Missions also, viz.

1. When we sit down to breakfast, let us never forget who plucked the leaves and prepared this tea. *The Chinese.* They minister to our comforts. *Are they Christians?* No. Are they numerous? Yes, perhaps 200 millions, and every effort is made to keep them destitute of the knowledge of God. Let us, then, every morning at breakfast, remember the *Chinese*, and pray that a door may be opened into China which no man shall be able to shut.

2. Whence came this sugar? Most probably from the West Indies. Who planted the cane? &c. *The Negroes.* They minister to our comfort. *Are they Christians?* &c.

These, and such like hints, have had a good effect, and, I trust, will be followed with a blessing.

### CHAMBER BIBLES.

*Mr. Editor,*—I was much pleased in noticing, a year or two since in several of the Religious newspapers, an article on the subject of Chamber Bibles. The object of the writer, was to commend the practice of keeping a Bible in some conspicuous place, in every lodging room of a public or private house;—a practice which he thought was pretty general among the christian community; and which, for myself, I supposed had become nearly universal.

On a late tour through the country, however, I happened to lodge several nights in houses where, though the heads of the families appeared to be pious and attentive to my accommodation, there was not a Bible to be found in any of my apartments. This circumstance convinces me, *Mr. Editor*, that were you to call the attention of the christian community to this subject, you might be the means of conferring a favour on many an itinerant and sojourner. Yet to say nothing of the necessity of chamber Bibles, to those who are in the habit of perusing the scriptures, they must certainly have a tendency to make some impression upon the gay and thoughtless, at a moment which, of all others, perhaps, is the most favourable to serious reflections. And it may be doubted, whether persons that have been piously educated, can remain unmoved, when entering alone as strangers, into lodging rooms, where almost the first object

that meets the eye, is a Bible which has been placed there for perusal. Your, &c. Y. Z.

[*West. Rec.*]

### Obituary.

**DIED,**—In this city, on the 23d ult. Mrs. Elizabeth Hunt, widow of the late Capt. Frederick Hunt, aged 75.

At Nevis, (West Indies,) on the 17th Dec. Mr. *Leonidas Wadsworth*, aged 23, merchant of this city, and formerly of Durham. His parents are left to mourn the loss of a beloved and affectionate son, and a numerous acquaintance the loss of one who had endeared himself to them: but they are consoled with the belief that what is their loss, is his unspeakable gain.—Mr. W. sailed from this place for the West Indies a few months ago, by the advice of physicians, who considered it the only step by which he could recover from a bad state of health. The experiment completely restored his health, and he expected to have returned in a few weeks; but a sudden cold, accompanied by fever, occasioned his death a few days after the attack.

At Watertown, on the 17th ult. Miss Dothe S. Cutler, daughter of the late Mr. Younglove Cutler, aged 20.

At Middletown, on the 23d ult. Mrs. Lucy Whittlesey, relict of the late Deacon Whittlesey; on the 18th ult. Juliana Hubbard, aged 11 years, daughter of Mr. Rufus Hubbard; on the 22 ult. Mr. Orrin Lucas, aged 24; Miss Anna Johnson, daughter of Capt. Josiah Johnson, aged 27; Mrs. Anna Johnson, wife of Capt. Josiah Johnson, aged 59; widow Ruth Miller, aged 47; Ira Hezekiah, son of H. S. Cook, aged 1 year.

At Farmington, Elijah Cowles, Esq. aged 70.

At Danbury, of the typhus fever, on the 29th of Dec. Mr. James Wakelee, formerly of Trumbull, aged about 41 years.

At Torrington, very suddenly, on the 19th ult. the Rev. ALEXANDER GILLET, aged 76. His funeral was attended, on the 22nd, by a numerous concourse of people. Discourse by Rev. Mr. Hart, of Plymouth.

At Hartford, Mr. John Kelsey, 49, formerly of Middletown; Mr. George Williams, of East-Hartford, 17; he was killed in a fall from the new South Meeting-House, on which he was at work; Mr. Gardon Wadsworth, 77; Mr. Larned Shepard, 42.

At Winchester, Mr. William Hilliard, 34.

At East-Hartford, Mrs. Louisa Bemont, 44, wife of Mr. Ambrose Bemont.

At Wethersfield, Mrs. Naomi Boardman, 74.

At Chatham, Miss Sarah Shepard, 70.

At Berlin, Mrs. Eunice Woodruff, 52, wife of Mr. David Woodruff.

At Glastenbury, on the 8th ult. Miss Zilpah Bailey, daughter of Mr. Isaac Bailey, of Chatham, aged 21; on the 13th ult. Mr. Philip Pierce, aged 80; and on the 14th, his wife Sarah, aged 71; Mrs. Hannah Kilbourn 57, wife of Mr. Joseph K.

At Lyme, Mr. Peter Tubbs, 96.

At Stonington, Mr. Beriah Grant; Mr. Daniel Yeomans, 94.

At East-Haddam, Mr. Silas Stewart.

At Norwich, Mrs. Hannah Tyler, 75, relict of the late Rev. John Tyler; Miss Lucy Post, 89; Mr. Erastus Bingham, 55.

At Franklin, Mr. Ezra Huntington, 85, formerly of Norwich.

At Lisbon, Mr. Daniel Smith, 65.

At North-Stonington, Mrs. Ann Holmes, 23, wife of Capt. David Holmes.

At Trumbull, Mrs. Elizabeth Burton, 70; Mrs. Marina Nichols, 23, wife of Mr. Legrand Nichols; Mrs. Polly B. Sherman, 19, wife of Mr. Nelson Sherman; Mrs. Julia Ann Gray, 21, wife of Mr. Beebe M. Gray.

At Fairfield, Mrs. Priscilla Ely, 42, wife of David Ely, Esq.; Mrs. Catharine Judson, 45, wife of Mr. Wheeler Judson.

At Albany, Mr. Horace Durrie, son of Mr. John Durrie, of Hartford.

At Colebrook, N. H. Capt. Ozius Bissell, 74, formerly of East-Hartford.

At West-Springfield, greatly lamented by all who knew him, Mr. Titley Merrick, Jr. 36, late of Albany, New-York.

At Campo-Bello, Rev. Job Cushman, formerly of Montville, Me.

